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PRACTICAL THEOLOGY

HORNE, HERMAN HARRELL. *Jesus — Our Standard*. New York: Abingdon Press, 1918. 307 pages. \$1.25.

The dedication, "To the Boys' Work Secretaries of the Young Men's Christian Associations of the United States and Canada, my friends, who follow and teach Jesus as Standard," gives the cue to Mr. Horne's purpose. The Canadian Standard Efficiency Tests for Boys were published in 1912. Three years later the author gave a series of lectures to connect the life of Jesus with these standards for charting a lad's life. This book is the outgrowth of that preliminary draft. The underlying idea is that "Jesus is our standard, both personal and social." The animus of Mr. Horne is not unlike that which prompted Thomas Hughes forty years ago when he wrote *The Manliness of Christ*. However, one cannot escape the feeling that what really has been done is to chart the life of Jesus according to standards already developed rather than to develop standards from an independent study of Jesus' life.

A sentence from the Preface at once explains the relation of the discussion to the Standard Tests and also gives the general outline for the treatise: "The now well-known 'fourfold development'—intellectual, physical, religious, and social (Luke 2:52)—is here broadened into five through giving independent recognition to the emotional element and by making the religious or spiritual an encircling test covering all the others." Mr. Horne disclaims any historical, theological, or critical attempts; his aim is rather to "present the Jesus of the Gospels as our human standard." In doing this he uses all parts of the four Gospels with equal freedom. This is seen in his use of John 8:1-11, concerning which he adds, "This story is omitted by most of the ancient authorities, and given variously by those who report it, but it is true to the ability and spirit of Jesus."

Withal, these studies cannot fail to be of use to the group to which they are dedicated, for making the life of Jesus vital and commanding to the early adolescent. They are developed with the painstaking care, the clearness, and the fine fervor which characterize all of the author's work.

F. G. W.

COPE, HENRY FREDERICK. *Religious Education in the Church*. New York: Scribner, 1918. viii+274 pages. \$1.25.

Here is a readable book, perhaps the author's knitting-work, whether at home or abroad, and therefore smacking of both the library and the field. The twenty-two short chapters are strung together in a fashion which does not appear as one sits down to the Table of Contents, but a perusal of the text reveals three, or say four, separate, well-related parts.

Chapters i-iv state the problem and the principles governing its solution. The problem of the church, "out in the hurried, tossing stream of human affairs," is like that of all social institutions, namely, the readjustment that comes only through finding out what is her specialty and then sticking to it. This specialty becomes clear as one views "all church work under the educational aim and function." Religious education includes all that is involved in the process of "training man as the child of God for the family of God"; it proceeds, as far as may be, in accordance with "scientific knowledge of the processes of human consciousness, of knowledge, reasoning, will, and action"; these laws are steadily being more fully discovered.

Chapters v-x relate this growing emphasis upon religious education to the established features of church life and thereby give a new setting to worship, the sermon, evangelism, and missions.

Chapters xi-xix are the heart of the book, as they show the possibilities of adjusting the existing institution to the imperious demand for "right social living," with the church in its entirety as a school to that end. It is in this direction that the church may at once expand and also specialize. Mr. Cope goes on to show how this task of the church relates itself to the home, to the public school, and to the community welfare at large; to graded social service, to the problems of leisure and its right use, and particularly to the developing social traits of the young people; to the training of laymen and women to be teachers, church officers, and social workers.

Chapters xx-xxii give practical suggestions for working out the ideal in concrete fashion. As this book finds its way into the hands of ministers, church officers, Christian laymen—inside the church or out—it will give one more shove in the direction of a social order whose chief concern shall be the "making of men and women."

F. G. W.

MORISON, E. F. *The Lord's Prayer and the Prayers of Our Lord*. London: Society for Promoting Christian Knowledge, 1917. vii+198 pages. 3s. 6d.

For two centuries the "S.P.C.K." has been preparing and distributing Bibles, prayer books, and other religious publications. The book in question is consistent with each of these items in asking what the Scriptures, and particularly the Gospels, have "to tell with regard to the meaning and implications of the Lord's Prayer." The premise is that this prayer presents an "epitome of all prayer . . . the spirit in which all converse with God should be offered." The body of the book is a scriptural exposition of the separate statements in the Matthew text; the aim is "to assist as far as may be those who would pray with the understanding"; the method is to interpret Scripture by Scripture, and hence the pages are rich with biblical quotations. The author's criticism of Matthew's Gospel may be turned upon him to the effect that "the impression can scarcely be avoided that in many passages spontaneity has been sacrificed to literary artifice." The last quarter of the book is given to an essay on "Enthusiasm in St. Matthew," to "Illustrations from Jewish Sources," to "Versions of the Lord's Prayer," and the "Prayers of our Lord."

F. G. W.

MISCELLANEOUS

HASTINGS, JAMES (editor). *Encyclopaedia of Religion and Ethics*. Vol. IX, *Mundas-Phrygians*. New York: Scribner, 1917. xx+911 pages. \$7.00.

In spite of the distractions caused by the war this monumental work is keeping up to its promise of an additional volume every year. The standards of the preceding numbers are maintained here, and the reader will be grateful for the large amount of valuable information furnished in most articles and disappointed in the general or homiletic tone of a few. In the present volume the articles on "Music" (55 pages), "Mysteries" (13 pages), "Mysticism" (34 pages), "Names" (46 pages), "Nature" (53 pages), and "Philosophy" (43 pages) are the most elaborate and are well organized.